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CRIMINOLOGICAL INSTITUTE—WHITE SLAVE ACT.

ing must consist above all things in a broad, scientific study of crime, and of those social and economic factors which this abnormal phenomenon of the social life calls forth. Further, says Bechterew, "the Criminological Institute must provide for a fundamental systematizing of the scientific material which explains the problem of criminality. And for this reason the causes which generate and nourish crime must be investigated and the most useful means for rational combat against growing criminality must be found. Systematic research in the field of criminal anthropology and physiological psychology must not be neglected. In order to come in closer touch with criminals and thereby to become better acquainted with their peculiarities, it would be very desirable for the professors of the Institute to obtain permission to enter the prisons. Also it would be very useful to make observations upon the criminal youth who are pupils in the agricultural colonies."

The following subjects will be treated in the Criminological Institute:

- (1) History of crime; (2) Criminal sociology; (3) The combat against crime;
- (4) Criminal law; (5) The doctrine of judicial tribunals on criminal law;
- (6) History of juridical political doctrines; (7) Comparative history of law;
- (8) History of economic doctrines; (9) Legal medicine; (10) Criminal anthropology, and psychology of crime; (11) General psychopathology; (12) Forensic psychiatry; (13) Pathological psychology; (14) Hypnotism and doctrine of suggestion.

J. W. G.

The White Slave Traffic Act.—An act of Congress, approved June 25 of the present year and known as the White Slave Traffic Act, prohibits the transportation from one state or territory to another, or from foreign countries, of women for the purpose of prostitution, debauchery or other immoral purpose, under a penalty of not exceeding \$5,000, or imprisonment for a term of not more than five years, or both, in the discretion of the court. Any person found guilty of persuading, inducing, enticing or coercing any woman to go from one state or territory to another, or from any foreign country, for purposes of prostitution, shall be subject to the same penalty. If the female so enticed, or coerced, be under the age of eighteen years, the penalty shall be a fine of not more than \$10,000, or imprisonment for a term of not more than ten years, or both.

The Act charges the Commissioner-General of Immigration with receiving information concerning the procurement of alien women for purposes of prostitution, in accordance with the terms of the international agreement of May, 1904, relating to the white slave traffic, and adhered to by the United States Government, June 6, 1908, and with exercising supervision over such alien women and with ascertaining who induced them to leave their native country.

J. W. G.

Crime and Tattooing.—Tattooing was one of the specific characteristics which the late Prof. Lombroso declared definitive of his alleged "born criminal" type. Lombroso considered tattooing "one of the essential characteristics of primitive man and of the man who is still living in a savage state." He claimed that tattooing is very common among criminals, and interpreted it as an indication of atavism. In an article in the *Archives d'anthropologie criminelle* for April, 1909, entitled "Criminalite et Tatouage," H. Leale considers the relation between crime and tattooing, and finds its significance in the fact that the majority

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of criminals come from the classes of the population which practice tattooing, and therefore it is natural that many criminals are found tattooed. The quality of the tattooing may, however, be of significance from the standpoint of criminality. In itself it is merely a manifestation of a coarse, primitive, but still normal make-up, but certain forms of tattooing and the subjects depicted by the process may reveal an abnormal make-up in that individual. Mr. A. T. Sinclair has recently made a valuable contribution to the subject of tattooing in two articles, one entitled "Tattooing—Oriental and Gypsy," in the *American Anthropologist*, for July-September, 1908, Vol. 10, page 361, and the other, "Tattooing of the North American Indians," in the same journal for July-September, 1909, Vol. 11, page 362. These two articles make abundantly clear the general and widespread extent of the practice. He says: "There is an immense territory filled with hundreds of millions of people, most, if not nearly all, of whom are tattooed, viz., India, Persia, Mesopotamia, Syria, Egypt; and the custom reaches back to the highest antiquity. From this district it is traced, step by step, in contiguous countries, or those separated only by seas, over farther India, all over the South Seas, Australia, China, Japan, Northeastern Asia, across Bering Strait, the Aleutian Islands, all over North and South America, the Antilles and all over Africa and Europe." Moreover, the practice, according to Mr. Sinclair, is growing in the civilized world, and is certainly not decreasing in the Orient. In America, particularly, it appears to be increasing.

Mr. Sinclair seems to incline to the view that in origin tattooing may be of religious significance, and quotes a number of references to it from both the old and new testaments, as well as citing its use in connection with other religions. He feels, however, that we are not warranted in drawing general conclusions as to its significance until more extensive investigations have been made. It would seem, therefore, that Lombroso's view of tattooing as a primitive characteristic, indicative of atavism when found among civilized peoples, was a hasty and not well-founded generalization, and that as to its essential significance we must withhold judgment until further study and investigation have afforded adequate material for theorizing. E. L.

Borstal (England) in 1910.—A very interesting report of the English reformatory institutions for boys and girls who have offended against the law, between the ages of sixteen and twenty-one, has been recently published by the Borstal Association, 15 Buckingham Street, Strand, London. There are three Borstal institutions: Borstal, Lincoln and Aylesbury. The system has grown out of experiments conducted by the Prison Commissioners (the governing body of all English prisons) since 1902, at Borstal and Lincoln. In 1908 the Borstal system was adopted as part of the penal system of the country, the reformatory purposes of the institutions being specified in language reminding one strongly of the laws establishing Elmira Reformatory. The methods are similar in many respects to those long established in American reformatory institutions. A special grade, corresponding in general to the first grade of our reformatories, gives special privileges, among them the chance to work outside the institution walls, unguarded. "The fact that an attempt to escape is hardly ever made is a testimony to the training and the discretion exercised in selection for the special grade." The Borstal boy has drill, gymnasium, trade instruction, schooling and an amount of recreation (games, newspapers, magazines, football, cricket) not generally found in American reformatories.